

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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OBEDIENCE TO LAW AND ORDER NECESSARY.

BY ELDER JOHN REED.

The Gospel, as the Apostle Paul says, is "the power of God unto salvation to every one that believeth." It is good news, or "glad tidings of great joy;" for therein "is the righteousness of God revealed from faith to faith." From this it is evident that the Gospel is intended by God to effect the salvation of man.

Now, we all know that, to accomplish anything, there must be some systematic arrangement—some kind of organization—a union of parts. It is so in all societies of men: they set forth something to be realized, to obtain which they make up some kind of organization; and to enable that to work efficiently, they get out a code of laws or rules to be observed by its members. If a mechanic is at work, having some piece of mechanism to put together, he must work to certain given rules connected with his trade, or else he will be sure to make a bungle of it.

Taking a higher view of the subject, let us apply this reasoning to nature. We see the seasons come and go, which are produced by a certain given course of the earth acting in unison with the sun and other celestial bodies; and man, to sustain himself, is compelled to work to this order of the seasons. The farmer sows his seed in time to secure the mild and fertile rains, which, aided by the warmth and heat of the sun, cause that which

appears dead to spring into life, and grow, and eventually arrive at maturity. Thus man, by working according to the laws and order of nature, is repaid for his labour, is enabled to sustain himself, and obtains a present salvation.

We see by the foregoing that, for anything to be accomplished, it must be worked out with order; and that which applies to man in this will certainly apply to God; for we cannot suppose that God, whom we believe to be perfect, and whose wisdom is manifest in all his works, would work without order, and do things at haphazard or by chance, or let them come and go without exercising any control over them. And if he has an order or system in his outward works, as appears evident, certainly it is only reasonable to believe that he would also have order in the Gospel, seeing that it is for the spiritual salvation of man.

That all require salvation will not be questioned; and that there should be some means provided for this end is also reasonable. The question, then, is, What are the means provided for the salvation of the human family? It is answered, "The Gospel." Then what are the terms of the Gospel? Upon what conditions is it offered to man? We are told—"Believe on the Lord Jesus Christ, and thou shalt be saved;" for the Lord of life and glory

God for all: Christ is the hope, the anchor, and the end of our faith; for in him all was finished." Now, it is true that Christ God for all, and that, without the work he performed, all our works would have been in vain. But to infer that man, as the creature, is only to believe in the Creator, is, to say the least of it, very shallow reasoning and poor doctrine indeed; for it is evident that belief only in any of the things previously referred to would not bring about the results desired. How many harvests would the farmer reap, if he only believed in the rain and the life-giving powers of the sun? Very few, we think. Mere faith or belief, as an abstract principle, was never taught by the Apostles. It is, however, the kind of faith that is taught now by the Christian world. But to have a vital faith, such as the ancients had, and to realize the power of God as they did, it is plain, by reading the Scriptures in connection with the brief quotations given on this subject by the religious teachers of the day, that their conclusions are entirely without any foundation. Take as an instance their oft-repeated and favourite passage, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 21.) We find, on reading the verses immediately following, that the people to whom these words were addressed went forth and obeyed the Gospel ordinances in the same hour.

It therefore seems necessary for man to act upon that which he is taught, if he desires to obtain eternal life; for in the Gospel "is revealed the righteousness of God from faith to faith;" and the Apostle Paul, in writing to the Hebrews, says, "Therefore, leaving the first principles of the doctrine of Christ, let us go on to perfection." (Ch. vi.) He then mentions repentance, faith, baptisms, &c., as being the foundation principles of the Gospel.

It is evident from this that the Gospel has an order in it, consisting of the principles of faith in God, repentance for past sins, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost,—which Holy Spirit is to reveal the righteousness of God, or righteous principles of a higher character. This is the testimony of the Apostle Paul; but we need not rest here. Christ himself taught the same; and in his last commission to the Apostles he distinctly told them to "Go into all the world, and

preach the Gospel to every creature. He that believeth and is baptized shall be saved," &c. (Mark xvi.) After this, on the day of Pentecost, in the first Christian sermon after our Lord's death, Peter very plainly told the people to "*repent and be baptized for the remission of sins*" (Acts ii.); and he promised them, for so doing, the "gift of the Holy Ghost." And further, this command and promise was unto all, not merely limited to that people, but "unto all whomsoever the Lord our God should call;" so it is plain, from the foregoing, that the terms or conditions were to be obeyed, as well as believed in; for said Jesus upon one occasion, "It is in vain ye call me Lord, Lord, and do not the things that I command you." It is supposed by some that these terms were only for the people then living, and do not apply to the world now. But Peter said (as just quoted,) that it was "unto all whomsoever the Lord our God should call."

The terms or conditions of salvation are obedience to the laws and order of God as contained in the Gospel plan; which system God has sent to the earth again, prior to "the restitution of all things" as spoken of by the Prophets,—in fact, to prepare us for it. By its beginning with plain and simple truths, the lowest human being can be made to understand them; and these gradually rise higher and become more extensive in their effects and operations upon the human mind as we advance, or allow ourselves to work them out.

Thus, then, we have seen that the salvation of man as revealed in the Gospel is conditional, as much so as any of the operations of the outward works of God; that these conditions or terms are as necessary to be obeyed to obtain eternal life as it is necessary for man to follow the seasons to keep up an existence upon the earth; that God's ways must be ways of order, to be at all consistent with his being, as seen in all his works; and that God has made revealed religion so plain that the most illiterate can soon see it; and yet it will teach the most learned the principles of life, enabling all eventually to attain perfection who will accept these laws of the Gospel; and that we shall be condemned by the Lord, if we do not apply these principles to ourselves. Vain indeed will it be, in that great day of the Lord's power, to say we believed, and yet have not done the things commanded.

PURE LOVE.

BY EMILY G. TRASDALE.

Cold indeed would be our pilgrimage on earth, were it not warmed with the genial rays of affection. Love is the noblest attribute of the Deity and the highest principle of heaven: not the love generally acknowledged at the present day; for, like most holy things, it has been perverted, and the word misapplied. Pure love is holy and self-denying, ever ready to throw its mantle over trifling offences. It renders age or sex immaterial where individuals are in possession of noble attributes. The heart would as gladly leap forth to welcome them in our own sex as in the opposite. What higher conception can we form of happiness than the association of kindred spirits progressing in eternal truth?

Pure love is refined and heaven-born. Every spirit that takes a tabernacle possesses more or less of this attribute, or it could not be pronounced pure; and the nobler the spirit, the more love will it possess, and the less power will a cold, calculating world have to destroy its heavenly origin.

God our eternal Father should possess our affection in the highest degree; and this can be shown and carried on by a strict obedience to his commandments. Pure love feels no yoke or burden.

Who could look emotionless upon the works of creation, from nature's beauteous carpet, resplendent with flowers of every hue, to the gorgeous setting of the sun, bathed as it were in a sea of gold, surrounded by the delicate and varied tints that blend and present to the eye a picture of glory and magnificence surpassing all description! We sit and watch the daylight give place to the queen of night rising in all her radiant beauty, and the stars peep out on the other from the clear blue sky, infusing a calm and holy light over the earth, till the heart has become too full to speak, and life has seemed the sweetest of all gifts; whilst the earth and sky have appeared smiling with intense joy. I have seen moments have appeared like glimpses of our "primeval childhood," and foretastes of celestial glory; to whom it will involuntarily commune with the sun,

thanking God for the knowledge he has given to us of himself, and looking forward to the time when we shall be permitted to bow before the Father of our spirits, and pour out our deep devotion there. Oh! who could contemplate the Author of so much delicate beauty and grand magnificence, without feeling inspired with deep and holy love, and associating him with everything that is noble and refined, far beyond our ideal of perfection? The spirit may be clouded and cast down at times: it perchance may seldom meet with those who can understand or appreciate its hidden depths of pure love; but the knowledge that, by living our religion and diligently adhering to the counsels and instructions of the servants of God, we may regain our Father's presence and eternally realize our fondest dream of the refined and beautiful, will nerve the soul to action. Who could associate aught else with celestial glory?

There is nothing worth living for apart from our religion. Life may appear bright to the youthful eye; but, as we journey on, its trials increase. Yet the knowledge of doing right and being a blessing to others imparts a sure and lasting joy, for it is the holy influence of the Spirit of God; and this tranquilizes the mind, which might otherwise languish and decay. We should for this end desire life; for, in seeking to establish the kingdom of God, we work for ourselves all the time, because we expect to be sharers in its glory. What though the present moment may call upon us for some trifling sacrifice at the shrine of truth! Each sacrifice will but be another gem in the celestial crown, which, if once gained, will be eternally possessed.

Nothing can smooth the rugged path of life like a loving spirit. It drives back to its native element the influence of the Evil One. It is life's morning and evening star. It curbs the petulance of childhood, and soothes the sorrows of old age. A comforting spirit may rule the self, but it is never a welcome guest, or calculated to accomplish a great amount of good. It is a heavy yoke to bear, and is

galling to a noble spirit, and will eventually be expelled from the kingdom of our God.

Love prompted the Son of God to leave his Father's presence, that he might redeem us from the fall. No arrogance was found in him, for it is antagonistic to love, and he was "meek and lowly in heart." But this meekness was supported by a Godlike dignity. A meek,

humble mind is not a servile one. The former is divine, while the latter is contemptible.

Heaven, without love, would sink to the vain pomp of earth, with her fancied enjoyments and her jewelled throng; but the happiness that wealth confers is of short duration. Priceless is the influence of a loving heart, when called to combat with the stern realities of life.

THE ESSAYIST.

PROGRESSIVE STATES, TRANSITORY STATES, AND ETERNAL STATES.

PART I.

Onward and upward God's creations roll,
And progress speaks throughout the universe
To every creature that enthrones a soul,
And endless spheres the theme divine converse.
Creations join and swell progression's song,
And states ascend and countless glories rise;
The higher spheres celestials roll along,
And lift the circle of the empyrean skies.

The proper condition of the universe is the condition of progress, and the proper course of intelligent, eternal beings is an endless travelling onward and upward. These foundation truths established, the following evident and nearest relative truth stands directly in the path of inductive reasoning. If the proper condition of the universe is one of progress, and the proper course of man and God an endless travelling onward and upward, then there is, in the absolute sense, no abiding and eternal state of being. To deny the truth of eternal progress, and to limit the upward and onward course of God and those intelligencies who follow in his endless path, is derogatory to the universe, almost blasphemy against the Eternal, and unworthy of an ever-living active soul, whose very instincts would force an eternal moving on.

If there is no fixed and absolutely eternal state of being, every state must be one of transition—a state leading into a higher one. Such, doubtless, is the fact. But, because the proper condition of the universe is one of eternal progress, and the proper course of God and man an endless upward and onward course, it does not follow that there is no right and proper state of things. Doubtless the object of Divine government is to adjust and harmonize all things, and to give each its proper and fitting place. But although

the universe were adjusted and harmonized, and all things brought into eternal relations and eternal relative positions, that adjusted and harmonized universe would continue to move onward and upward in its progressive path. To make the matter plain, let us take the following illustrations:—

Absolute and essential truths and rights stand for ever, and even relative and administrative truths and rights stand for ever. But when the intelligencies, whether mortals or immortals, reach any given truth or right, though truth and right remain, they are not to remain fixed for ever on that truth and right, without progressing farther, and increasing their knowledge, and reaching after higher truths and rights. Right and truth will ever remain, and the proper laws of every state will be applicable to those who may be moving in the given sphere. But we are not to remain fixed at any point of progression's steps, nor be for ever moving under the same laws, nor limited to the same amount of knowledge, or power, or glory, or dominion, &c. We must leave the first truths and go on to a higher perfection, and be eternally increasing our knowledge, power, dominion, exaltation, and glory. Still truth and right remain the same. Two and two make four, and thus it will always be; but then that is not the only truth in the science of figures. Extending it through all its branches into the highest regions of mathematics and astronomy, the science may be considered infinite in its scope and application. The man of science, therefore, can travel up its other steps or truths, and be constantly

using some of its infinite applications. But advancement and increase of knowledge destroy no truths, nor do they contradict any. Two and two will be four to a Newton as well as to a plough-boy who has gone no farther in the knowledge of figures. There is no change in truth; but Newton has travelled farther up the ladder of exhaustless truths than the plough-boy. It is the states of progress and the degrees of knowledge of the two individuals which show the distance between them. The states or relative positions of truths remain as when Newton first learned that two and two make four, and when he knew no more than the plough-boy; but the state and position of Newton did not remain the same. To so express it, though his ladder was fixed, he did not remain fixed on its first steps, but travelled upward many steps. It is not, then, that truth does not abide, but it is we that ought not to stand still on any truth without going farther. The ladder of truth is limitless, and progression's stages are endless; and intelligent beings can be eternally travelling from one degree of knowledge to another, and from one degree of perfection to another. This is consistent with all the laws of the universe.

Again, in relation to states of things: There are proper states of things and proper places, positions, relations, actions, and uses for things; and fitness, adjustment, harmony, and Divine government can be given to a world. Indeed, the whole universe will be adjusted and harmonized to the last practicable degree, and all things and beings brought under thorough Divine government, and made to answer the object of their creation, and each be given its own position and be taken into its own glory. This is, of course, the object of the Creator. No enlightened theologian could doubt that the Creator designed to put all things and beings in the best place practicable, to produce as much general and individual good as possible, and by his government to adjust and harmonize the whole universe. But when this proper state of things is reached—when the Creator and all his creatures, whether mortals or immortals, angels or spirits, stand as fitted stones in the divine building,—when the whole universe is harmonized and righteously governed, will the universe be fixed, and its progressive course be cut off?

Decidedly not. Nor will such be the case with any of the intelligencies that dwell therein, nor with any things belonging thereto, nor with any states of things, nor with any of the glories or spheres.

When we are travelling in a right direction, of course we are constantly passing through right states of things. And there is no law of revealed religion, or of that spiritual and moral government to which God designs to bring all things, nor is there any law of the universe that fixes a progressive being to a state of things, because that state of things is a proper one. There will be, above any given state of things, an infinite series of superior states; and by travelling up that infinite series, no right state is made wrong, but rather all beings and things are kept right by going onward; for the law of progress or motion is the deepest and broadest disposition of the universe. Were we to remain fixed in any given state, even though that state was a proper one, it would, by our standing still become to us an improper one. Indeed, did not states and glories and spheres and earths and heavens rise higher and higher, their right would become wrong, and that which was proper would by the standing still cease to be proper. The matter is simple, and the reason obvious; for we are by nature progressive, and the universe is by nature progressive, and there is no end to progression; and eternal motion, not eternal rest, is the necessary result of eternal life. Though the universe were adjusted, and all things and beings brought into harmony, there would even then be no standing still, but an eternal moving onward. Indeed, the proper condition of the universe being one of progress, even after all was put right and harmonized, were any world to stand still, that harmony would be destroyed, and that adjustment disarranged. Of course this must be the result, were one member of the family of worlds to stop while all the rest were going on; and there could be no universal adjustment and harmony again until the dead member was made to live and move again, or cast out from the family system of worlds. And even though the whole universe could be brought to a fixed state, no matter how perfect and advanced that state might be, it could only be said to be enlaved, seeing

that its proper condition is one of progress, and its dispositions eternally progress-impelling. Even, then, when proper states are brought about, progressive intelligencies do not stand still, while state rises above state, and all states and all things and all beings continue onward and upward eternally.

Again, concerning relations, positions, dignities, powers, rulers, and ruled: Supposing the great work of redemption was complete, and every saved son and daughter of Adam stood in their proper places in the kingdom of God, and all were linked in the holy eternal brotherhood of Christ,—indeed, supposing this were the case with the whole family of the redeemed creations of our God, could they not all rise higher and higher, and progress eternally? And would this disarrange aught, or make anything wrong, or throw out the universal harmony? No; for everything and every being would be continuing right by going onward, and thus be sustaining that universal harmony.

Again, when Christ has conquered, and completed the great work given him to do by the Father up to that point where he shall deliver it up to the Father, that God may be all in all,—when all things that offend shall have been cast out, and the last enemies—death, hell, and the Devil, destroyed, will not the Father and his Christ take the redeemed creations still onward, onward,—upward, upward?

Supposing that the Saints had entered into their celestial glory and state where God and Christ dwell, and supposing that

there are also other glories and states as numerous as the stars of infinite space, and differing like them in degrees of glory, could they not for ever be travelling up the endless path? Such will be the case, and such is the experience and course of the universe. Celestial states and spheres will rise higher and higher, and advance in life and glory and power and dominion, and innumerable states and spheres will follow in the eternal path. No matter how low and imperfect any of the subjects of redemption might be on entering their first degree of saved condition, even though they be the redeemed souls from hell, they will advance from one degree of goodness to a higher degree of goodness, and from happiness to greater happiness, and from glory to brighter glory, and from perfect states and spheres to states and spheres more perfect still.

When righteousness and truth and salvation and peace and justice and mercy and glory and deity shall be seen throughout all creation—when “every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them” shall be heard saying, “Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever,”—and when the Saints of the Most High shall inherit with their Lord, and partake with him of the dominion, honour, glory, and power,—even then the universe will still progress, and God and his Christ and his Saints and all the redeemed of creation will advance higher and higher for evermore.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 732.)

[July, 1843.]

Thursday, 13th. I was in conversation with Emma most of the day, and approved of the revised laws of the Legion.

The Legion authorized the issuing of Legion scrip to the amount of \$500.

Shadrach Roundy returned from Springfield, and reported that the Governor was gone to Rock River; and he, therefore, left the affidavits in the care of Judge Adams (having started with an

old decrepit animal, and rode him all the way there and back again). He also reported that Gen. Moses Wilson, of Missouri, had started from Jacksonville for Washington City.

Elders E. T. Benson, Q. S. Sparkes, and Noah Rogers preached at Cabbotville, Mass. While Elder Rogers was preaching, some person threw stones through the windows, and one hit Elder Benson on the thigh. The mob threw stones at them when they left the room.

which flew like hail, but did not injure the brethren.

Friday, 14th. Spent the day at home. I was visited by a number of gentlemen and ladies, who arrived from Quincy on a steamboat. They manifested kind feelings.

Elder Jonathan Dunham started on an excursion to the western country.

Saturday, 15th. Spent the day at home. Weather very hot.

A shower this morning wet the ground one inch.

At six, p.m., went with my family and about one hundred others on a pleasure excursion on the *Maid of Iowa*, from the Nauvoo House landing to the north part of the city, and returned at dusk.

A theatrical performance in the evening by Mr. Chapman.

Sunday, 16th. Preached in the morning and evening at the stand in the Grove, near and west of the Temple, concerning a man's foes being those of his own household.

"The same spirit that crucified Jesus is in the breast of some who profess to be Saints in Nauvoo. I have secret enemies in the city intermingling with the Saints, &c. Said I would not prophesy any more, and proposed Hyrum to hold the office of Prophet to the Church, as it was his birthright.

"I am going to have a reformation, and the Saints must regard Hyrum, for he has the authority, that I might be a Priest of the Most High God: and slightly touched upon the subject of the everlasting covenant, showing that a man and his wife must enter into that covenant in the world, or he will have no claim on her in the next world. But, on account of the unbelief of the people, I cannot reveal the fulness of these things at present."

Elders B. Young and W. Woodruff preached at the house of Father Hewitt in Cincinnati. Afterwards went into Kentucky to attend an appointment at the Licking Branch. Elders Woodruff and George A. Smith afflicted with the influenza, politically called "the Tyler gripe."

Monday, 17th. Mostly at home with my brother Hyrum, conversing on the Priesthood. Called at the Office once, and in the evening visited the performance of Mr. Chapman in the Court-room.

Elders Young and Woodruff preached at Collins Pemberton's, near Licking River, and blessed eight children.

Tuesday, 18th. I was making hay on my farm.

Elder Willard Richards wrote the following to President Brigham Young:—

"By this time I suppose you would like to hear a word from the City of the Prophets. I forgot to hand you your introduction to General Bennett; therefore I enclose it in this. Don't forget to remember me to the General and his delightful family most warmly, together with Mrs. Richards (read, seal, and deliver, if it suits you). As you passed our office on the 7th, I discharged my last charge of powder and ball over your heads: had no occasion to reload since; all is peace."

"Saturday, 8th. Municipal Court in session, to compare minutes of the *Habeas Corpus* trial, and make ready for the *prem*.

"Sunday, 9th. Backenstos and Esquire Patrick returned from Springfield, where Reynolds, Mason, &c., started from Carthage for Springfield in the stage. They crowded Backenstos out, so he borrowed a team; and when they arrived at Springfield, Backenstos had been there six hours, seen the friends and Governor, &c. The Governor had sent Mr. Breman, a special agent, to Nauvoo, to learn the facts, as reports said 'the Mormons had rescued Jo,' &c. Reynolds petitioned for a posse to retake Jo. Governor would not grant it, but waits the return of his agent. Reynolds started for Missouri. At St. Louis, 10th inst., he published a garbled account in the '*Old School Democrat*.' Esquire Southwick was in St. Louis, and refreshed Reynolds' memory by a reply on the 12th inst., same paper. Governor manifested every feeling of friendship; wanted affidavits similar to those on trial, and would quash the writ. Joseph gave a sweet conciliatory discourse at the stand, expressive of good feeling to all men. This eve Shadrach Roundy started for Springfield with affidavits.

"Monday, 10th. Preparing minutes of trial for publication.

"Tuesday, 11th. Platted my ground for a house.

"Wednesday, 12th. *Warsaw Messenger* published an Extra to circulate correct information concerning the 'Mormons'; and they have given it correct. G. J. Adams and Hollister returned from Springfield. Popular opinion is going in our favour. General Wilson, of Missouri, was visiting his brother, near Jacksonville, when news of the Governor's inaction to Reynolds arrived, and he started immediately for Washington City (report says). Also that General Clark, or some famous military chief from Missouri, has been taking a survey of Nauvoo City. Do you believe it? Bah! It is more generally believed that Ford will quash the writ, issue no more, and Missouri will make no further attempts, only by make.

Distance is but few between this and Upper Missouri. Is it? Bah!

"18th. Roundy returned from Springfield this p.m., in less than four days. Governor gone to Rock River visiting: ten days or two weeks absence: left the affidavits with General Adams.

"14th-15th. Sun hour high p.m., President and family, and private secretary and family, and about 100 more went on board the steamboat *Maid of Iowa*, at Nauvoo House, and went up to north part of city and back. At dusk, evening, a theatre in the Store chamber; Mr. Chapman and suite, actors. Rain this morning; wet the ground one inch.

"Sunday, 16th. Joseph preached all day; a.m., 27th chap. Matthew, &c. Did not hear him. Man's foes, they are of his own house; the spirit that crucified Christ; same spirit in Nauvoo; referred particularly to—I won't say who; was it brother Marks? Did not say. Brother Cole? Did not hear the sermon: why ask me? Nothing new; same as when you left. The spirit was against Christ because of his innocence; so in the present case. Said he would not prophesy anymore; Hyrum should be the Prophet; (did not tell them he was going to be a Priest now, nor a king by-and-by;) told the Elders not to prophesy when they went out preaching.

"17th. Theatre again. 18th. And again this eve. I am writing for your eye.

"18th. Evening. Bishop Miller arrived with 157,000 feet lumber, sawed shingles, &c., about 170,000 feet in all. He says it was all sawed in two weeks, and brought down in two more; says he has bought all the claims on those mills for \$12,000, payable in lumber at the mills in three years; one-third already paid for. Two saws did this job. Chance for as many mills as they may have a mind to build, and every saw can run 5,000 feet per day, year round. Two saws now running; can de-

liver 157,000 every fortnight. All that is wanting is hands. I understand the *Maid of Iowa* starts for Black River, Thursday. Bishop feels well. No investigation of Nauvoo House books yet. Clayton tells me to-day the committee do not want a clerk, and Joseph says little about it.

Showers all around us; little rain here. Joseph is on the prairie haying to-day. Wind blown from all quarters for four days past. More calm after a shower. Good hay weather. Vegetation is drying with drought—dying, brother Orson, if you want to criticize.

Proceedings of Court to the end of Hyrum's affidavit were published in the last *Neighbour* and *Times and Seasons*, to be continued in the next, and all in pamphlet when finished. Shall mail papers for you and the brethren to New York, where I will direct this. I have said nothing about brothers Kimball, and Pratt, and Woodruff, and Smith, and Page, &c., &c.; but you will understand this a kind of family letter, I suppose. Brother Woodruff's paper arrived, but no line, no letter from St. Louis. I have seen most of the widows since you left. Sisters Young is well; was afflicted on Saturday with cholera morbus; called the Elders, and right up again. Sisters Kimball is well. Sisters Woodruff is well, and I believe all the sisters be's well; sisters Pratt, and Smith, and all.

"19th. I send by this mail six papers to brother Woodruff, same direction. Just met Hyrum in the street; said to him, I am writing to the brethren: has our new Prophet anything to say to them? 'Give my respects to them.' Elders Taylor and Hyde's best compliments, with success. Great many loves to you all; mine particularly to all the brethren.

Yours for ever,

WILLARD."

(To be continued.)

POSITION IN SLEEPING.—DANGER OF EATING FULL MEALS LATE AT NIGHT.—It is better to go to sleep on the right side, for then the stomach is very much in the position of a bottle turned upside down, and the contents are aided in passing out by gravitation. If one goes to sleep on the left side, the operation of emptying the stomach of its contents is more like drawing water from a well. After going to sleep, let the body take its own position. If you sleep on your back, especially soon after a hearty meal, the weight of the digestive organs and that of the food resting on the great vein of the body near the back bone, compresses it, and arrests the flow of the blood more or less. If the arrest is partial, the sleep is disturbed, and there are unpleasant dreams. If the meal has been recent or hearty, the arrest is more decided, and the various sensations, such as falling over a precipice, the pursuit of a wild beast, or other impending danger, and the desperate effort to get rid of it arouses us and sends on the stagnating blood, and we wake in fright, or trembling, or perspiration, or feeling of exhaustion, according to the degree of stagnation and length and strength of the effort made to escape the danger. But when we are not able to escape the danger—when we do fall over the precipice—when the tumbling building crushes us, what then? That is death! That is the death of those of whom it is said, when found lifeless in their bed in the morning, that "they were as well as they ever were the day before;" and often it is added, "and ate heartier than common."—Hall.

 THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 19, 1859.

BLESSED IN DOING.—Let us lay before the Saints several views illustrative of the great fact that they are “blessed in doing.” It is scarcely necessary to say that the doing to which we refer is the doing of the will of God—the proper work of the Saints, and the only doing that they should undertake. The subject chosen could be taken into the very highest regions of ethics and religion; and it could be shown that all mankind would be supremely blessed, were they to do the whole will of God and obey every law of nature. Were they to do this, they would reach perfection,—not, however, intending the term perfection to imply the end of progress. To this perfect doing the will of God the Saints will ultimately come. We do not, however, purpose to take our subject, “Blessed in Doing,” to the perfection of the Saints, but would view it rather in its broader practical character and in its bearings upon the Saints in their *present* every-day duties.

The first view that we come to is the will of God itself. What is that will? Confining ourselves to the broad, practical views of the subject, we may briefly state it thus:—The will of God in this dispensation is to establish his kingdom upon the earth, never more to be thrown down; to have the Gospel proclaimed to all the world for a witness, that the end may come; and to build up Zion and crown her with glory. It is his will that the Saints should be the builders up of that kingdom in his name, and his co-workers in this great work. It is his will that they should be his instruments in preaching the Gospel to the whole world for a witness, and establishing Zion, that he may appear in his glory. It is his will that those whom he calls should receive the building up of this kingdom, the preaching of the Gospel, and the establishing of Zion as their *work to be done*; and having *done* the work, it is his will that the Saints should possess the kingdom, with its glory, power, and majesty, and receive the results of their labours and righteousness.

The next view that we come to is the Saints doing that will, accomplishing those designs, and performing their *work to be done*. In this doing, in this accomplishing, in this performing, are not the Saints blessed? Are they not blessed directly and indirectly, presently and eternally? We take the affirmative of these questions, and say, *They are blessed in this doing*. Let us go to the beginning of their experience.

At the very beginning of their experience touching this new dispensation of the Gospel and the Latter-day Work, they are blessed by the will of God being done, blessed in the preaching of the Gospel, blessed in the accomplishment of his purposes, and blessed by the performance of his great work. But thus far they give nothing. The blessings come to them without their doings. The blessings of the Gospel and the powers of eternal life are brought to them through the doings of others—through the holy Priesthood, or by those who are already numbered among the believers, and according to the will and purposes of God. Are not the Saints, then, from the very beginning of their experience touching the work of the Divine Master, blessed by the doing of his will, blessed in the proclamation of the Gospel, blessed by the accomplishment of his purposes, and blessed by his work being done? Cannot all the Saints answer in the affirmative? Can they not all answer that they have been blessed in this? There can be no question that the Gospel is a blessing,

and its proclamation a sound of glad tidings to the sheep of Israel's fold. The Saints make no hesitation in testifying that they have found in that which the world terms "Mormonism" the pearl of great price; and they are strong in their assurance that the blessings, and the glory, and the power, and the exaltation, and the knowledge, and experience in the eternal life that it opens up to the faithful passes all human understanding. The point, then, is in the experience of the Saints established that the Gospel and the work of God are a blessing? And how have the Gospel and the opportunities, and powers, and Priesthood thereof, and the destiny of the Saints been brought to them? Have not all the blessings and things pertaining to the kingdom of heaven and the eternal life and glories to come reached them upon the principle of *doing*? and has not the whole scheme of salvation and endless exaltation been wrought out by the works of righteousness of the Father and the Son, with the Priesthood and Saints of every age as their co-workers and instruments. From the beginning of their experience, all the Saints have been blessed upon the principle of *doing*. Thus it will ever be found in their experience, and ultimately even all mankind will be blessed in the doings of the Saints and Priesthood, with God and Christ at their head in the doing.

Before entering into the Church and becoming parts and members of the body of Christ, and co-workers with him and his Father, in conjunction with all Saints, they were blessed by the doings and works of others; but having entered into the Church and become numbered among the members and co-workers, they must also be blessed by their own doings or works. Then will be opened the two great channels of blessings, and power, and salvation, and endless exaltation. Those two great channels will be their self-doings and the doings of others; and all their future opportunities, blessings, and destiny will be built upon the works and righteousness of all the Saints and Priesthood from the beginning of the world, and crowned by the works and righteousness of the Father and Son, whose works and righteousness also formed the foundation of all.

If the Saints have been so blessed by the doings of others, will they not be more abundantly blessed by their *own* doings being added to the doings of every *useful* member of Christ's body? Verily, yes. Will they not be blessed by self-works of righteousness? Will they not be more abundantly blessed by their own doings of the will of God? Will they not reap the fruit of their own labours? Most assuredly they will. They were blessed by the works of righteousness of others, and by others doing the will of the Father salvation was brought to them, and from the tree of life planted by the labours of the faithful they have feasted. If, then, the effects of the doings of others have been so full of blessings to them, and the works of righteousness of the faithful before them so fraught with the opportunities of the Gospel and the favour of Heaven, how great will be the blessings, opportunities, and Divine favour resulting directly from their self-doings and works of righteousness?

In receiving the blessings resulting from the doings of others, and in gathering the fruit of the works of others, there was no self-merit. They, in receiving the blessing of the doings of the faithful and in partaking of the favour of the Lord, wrought out no claims for future blessings and Divine favours. They had performed no labours in the vineyard, and not a stone in the rising fabric of the kingdom had they placed. They cannot go to their Lord for the reward of labour done in his vineyard, nor claim an inheritance in the kingdom, in the building of which no stone of theirs can be found. If they desire the eternal reward, they must become workers in their Lord's vineyard; if they would partake of future blessings, they must still be blessed in doing; if they hope to inherit the kingdom, they must put their stones in

the building and let their handiwork appear in its adorning. They, in receiving the Gospel and entering into the Church, were blessed in the will and work of God being done; but then the blessing came by the doing of others; and still they have to be blessed in that will and work being done. But now the basis and claims of all future blessings must rest on their own doings.

Let none deceive themselves. There is no other principle than that of works upon which the Saints can build their hopes of the favour of God and an inheritance in the kingdom—no other source than that of doing from which they can receive from the hand of Heaven the blessings of time and eternity. First, the blessings come from the doings of Christ and his brethren, under the direction of the Father; and when the believers and receivers are numbered among the brethren, then blessings must also come from their self-doings. They become members of Christ through the righteousness of others and their own faith; and then they must be *established* by their own works of righteousness, and an inheritance in the eternal kingdom must be secured by their faithfulness unto the end of their course of trial.

How, then, shall those stand who perform no labour to show as merits of reward—no self-doings of the Divine will as the source of present and eternal blessings—no work of righteousness upon which to build their hopes of the future and of an inheritance in the kingdom to come? If any are unprofitable among the Saints, let them understand that they will lose all blessings received from the righteous doings of others; and having no self-doings, they will also be cut off from future Divine favour and blessings. But they who are profitable will be blessed not only in their self-doings and righteousness, but also in the doings and righteousness of all Saints from the beginning. When the kingdom is *built up by the works of the Saints*, under the direction of the Divine Master, such will inherit it; and by their doings and their faithfulness they will be established for ever.

THE VISITOR.

A TRAVELLING ELDER'S VISIT.

I was contemplating, the other day, upon the many sublime appearances, arrangements, and varied productions of nature, while walking some few miles in the country, when my thoughts were terminated by beholding the house in which a brother resided, whom I was then about to visit. This family consisted of brother and sister R; Thomas, aged 14, who went out to work; Jane, aged 11; Matthew, 6; Joseph, 4; and Lucy, nearly 3. On my approach, I was greeted by sister R. with—

"How are you, brother F.? I am very glad to see you. You are almost a stranger; for it is nearly three weeks since we saw you. We've been expecting you these four or five days."

"I am well, sister, I thank you. How

is brother R.? and how are all the little ones?"

"They are quite well, thank you. Sit down and rest yourself, and I will bring you a little refreshment. Brother R. will be in soon."

Sister R. then presented me with a piece of cake for a "snap," as she termed it, when Joseph roared out, "Give me a piece;" which was seconded by Jane.

"No, I shall not," replied the mother. "You had some just now. You know I saved this for your father, and a piece for brother F."

A continual chime of "I want some" came from Matthew, Joseph, and Lucy; and Jane would spur them on, whispering, "Yoa cry Mattnew; and motner will be sure to give you some!"

After a roaring match for nearly ten minutes, the mother enters from her busy occupation of preparing supper, and *begs* and *prays* them to "leave off;" which being in vain, she reaches down the rod, giving each a few stripes. But I was sorry to see that, instead of quiescing the scene, it made the crying so prevalent, that each tried which could make the loudest noise.

At this juncture Thomas enters; and after greeting me with "How do you do, brother F.?" spoken in his loudest tones, to exceed the crying, he inquired of the children, "What is the matter?" when they inform him of the existence of the cake; and he goes straightway to his mother and "wants some." But she, having before been irritated, in a momentary excitement refuses him. He, however, does not cease his "Let's have some, mother," till she enters the room and cuts a piece for him, giving each of the children a piece to make them "hold their tongues;" for, apparently being used to it, they had good faith in *crying* to obtain the object in view.

After I had sat for a quarter-of-an-hour, brother R. entered, and a number of questions soon passed relative to the welfare of the Saints, the *best news*, &c., &c. We then prepared for supper. The mother meanwhile narrates the affray concerning the cake, and the father, of course, reprimands them severely. But I was led to suppose that no impression was made upon their minds; for in less than five minutes a concert of the same voices began, in the same tone as before, about who should be first served; only at this time it was increased by the vociferations of Sister R., threatening to "turn them out of the room," to "keep them in-doors all the next day," or to "put them to bed;" for she was "ashamed of such conduct, especially before brother F." Still it was to no effect; and as we finished our supper under a torturing misery to the ear, brother R. rose and angrily told his wife to "get them all to bed out of the way."

We then walked round the garden for a quarter-of-an-hour, and saw the result of industry in the bountiful produce of vegetables, &c., so necessary and beneficial to the labouring man; which confirmed my opinion that brother R. was no idler. When we came in, all was quiet. Brother R. sat on one side of the

fireplace, Sister R. on the other, and the Visitor in front. The two parents ejaculated—

"What a comfort to be in peace!"

I could have heartily responded "True;" but rather mildly asked—

"Do you not wish you could always have quietness like this in your household?"

"Yes," said both; and the father added—

"These are our only moments of peace, after the youngsters are in bed. We then generally pass the evening in reading our *Star* or *Journal*, and sometimes almost have a little meeting to ourselves in discoursing upon the things of God's kingdom, and rejoice to see the rapid strides which his work is now making, the power that is manifested through his servants, and the order that exists and appears to have become the first law of this Mission; and I can assure you that we reap great benefits from this, even in our little Branch. Our prayer continually is that we may be kept humble and faithful in our positions, and that strength may be given to us to perform all our duties and the requirements of the servants of the Lord. We then retire to rest, with that peace which the world can neither give nor take away."

I felt very glad to find such a good feeling in their bosoms, and for the good spirit of humility manifested in their demeanor—a characteristic so greatly needed by the progressive Saint.

"I am proud," I remarked, "that you can behold and enjoy the order of the Priesthood and the workings of God's kingdom. I therefore feel a degree of confidence that you will realize the truth of a few words of counsel which I am constrained to offer." After a moment's pause, I observed—

"I see in you what I have witnessed in many families, but more especially among the Gentiles,—viz., the want of a ruling power or governing capacity in reference to your children. You must perceive the vast difference between your family and brother T.'s. There the oldest to the youngest obey their parents in every particular. When brother or sister T. ever express a wish for a thing to be done, it is at once done. But here disobedience has been the prominent feature. I do not exaggerate in saying that I have painfully witnessed more confusion in one hour than I should

have seen at brother T.'s in a whole week. The fault is not in your hearts; for I perceived that your feelings were pained on beholding the unruly conduct of your children. I therefore conclude that it results from a lack of firmness in controlling them. You will not, I am sure, take offence at my citing the following 'Golden Rules' for your guidance and use in your household:—

1. Threaten seldom, and be careful how you threaten. Never lie.

2. Never scold your children incorrectly, nor tell them to do a thing (no, not the merest trifle,) unless you intend them to do it; and be certain that it is done.

3. Never give them anything for their crying. Such impressions are often ruinous, and become almost a second nature to them.

4. Never allow your children to be wasteful. Gather up the fragments.

5. Never suffer them to cry at mere trifles. Some acquire this habit very young, and will cry, fret, whine, or saivel continually.

6. Govern the appetites of your children. Let their meals be regular, and their diet plain, always keeping in view their age and circumstances.

7. Do you punish them sometimes for wilful disobedience—do you chastise corporally? Do it carefully, but do it well. Be calm, yet decisive. Keep down passion. Ask God to bless it.

8. Do you ever see a spark of the 'old man' rising? Put it out, no matter in what shape, time, or place it may appear."

To these rules for family government, I added—

"Perfect control of your temper, with a firm, resolute, but mild course of proceeding, will control them when young, and will create such a degree of confidence that your word and position will be respected

—aye, *revered*, when old. Order is as necessary in your parental position as for an officer in the kingdom of the Most High. Let the dignity and honour of your position be strictly maintained, and then your children will be your glory. 'Train up a child in the way he should go;' and remember that if your children are grounded in the true knowledge of heaven's laws, they will stand nobly among the rising generation who are to bring to pass 'the restitution of all things.' But they *must* learn to observe the *true order*, which is being taught in Zion, and which we are now being taught by the present administrators in these lands."

"Well, Elder F., I am greatly pleased by your visit to us, and feel blessed by your hints. I perceive our weakness, and will try to strengthen myself in that very important point; and I am certain that sister R. will be one with me to carry out your counsels."

Seeing that my time was expired, I arose, and received such a shake of the hand and hearty "good bye" from both as demonstrated that they received my words, not with offence, but as beneficial stripes, as all *true* "Saints" will receive the words of their brethren.

I then departed; and on my way to the good brother's who had kindly provided my bed for the night, I heartily prayed for the good Spirit to rest with them and with all God's adopted children, that we may speedily understand the order of heaven, and carry it into effect upon the earth, thereby being fit and prepared to receive the presence of our Lord and Master when he shall appear with all "his ancients gloriously."

CORRESPONDENCE.

SOUTHAMPTON PASTORATE.

Southampton, Nov. 2, 1859.

President Asa Calkin.

Dear Brother,—I take pleasure in reporting to you the condition of the Southampton Pastorate.

The Presidents of Conferences and Travelling Elders labour arduously and faithfully to build up the kingdom of

God, and are one with me continually. The Branch Presidents and local Priesthood are united; hence things move on well. It affords me much satisfaction to state that the Saints also rejoice in labouring for the interests of the kingdom.

The donation was responded to by all the Saints with a feeling of liberality, which has enabled us to clear off the book debt of this Pastorate.

We have not recently added many to

our numbers by baptism, but our meetings generally are well attended by strangers; and as the brethren are indefatigable in wisely sowing the seed, we look forward to reap ere long.

We have been favoured with visits by President Ross, whose good counsel and instruction have made a lasting impression on the minds of the faithful.

I also feel well in the work of the

Lord, and have great joy in my labours among the Saints in this Pastorate, and feel to bless them for their continued faithfulness, and fervently pray for the blessings of the Lord to rest upon them for their obedience to all counsel given.

Ever praying the prosperity of Heaven to attend you and your Counsellors,

I remain your brother in Christ,

WILLIAM MOSS.

TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[From a Manuscript Treatise (Critical and Explanatory) on the Ordinance of Baptism,
by Elder HENRY WHITTALL.]

(Extracts continued from page 722.)

DR. ROBINSON.

"Baptize is a dyer's word, and signifies to dip, so as to colour."

THOMAS SCOTT.

"Baptizo is derived from *bapto*—To dip, or immerse."

CALMET.

"*Baptismos*, from *baptizo*—To wash, to dip, or immerse."

KNIGHT (*Penny Cyclopædia*).

"The words 'baptism' and 'to baptize' are Greek terms, which imply, in their ordinary acceptation, washing or dipping."

BLACK (*Encyclopædia Britannica*).

"The word [baptism] is derived from the Greek *baptizo*, a frequentative form of *bapto*—to dip or wash."

SCHAFF.

"*Baptizo*—the frequentative of *bapto*, but synonymous with it, except that the latter, besides the sense 'to immerse,' has the derivative one 'to colour,'—denotes, in the classics, not by any means every mode

of applicatio *aqua* . . . but always an entire or partial immersion."

DR. NEWMAN.—PROF. PORSON.

"Not long before the death of Professor Porson, I went, in company with a much respected friend to see that celebrated Greek scholar at the London Institution. I was curious to hear in what manner he read Greek. He very condescendingly, at my request, took down a Greek Testament, and read perhaps twenty verses in one of the Gospels, in which the word *bapto* occurred. I said, 'Sir, you know there is a controversy among Christians respecting the meaning of that word.' He smiled and replied, 'The Baptists have the advantage of us!' He cited immediately the well-known passage in Pindar, and one or two of those in the Gospels mentioned in this letter. I inquired whether, in his opinion, *baptizo* must be considered equal to *bapto*, which, he said, was to tinge as dyers. He replied to this effect—that if there be a difference, he should take the former to be the strongest. He fully assured me that it signified a *total immersion*. This conversation took place August 27, 1807."

EXTRACTS FROM VARIOUS AUTHORS CONCERNING THE PRE-EXISTENCE OF BAPTISM AS A RELIGIOUS ORDINANCE IN THE JEWISH CHURCH.

BISHOP BEVERIDGE.

"Baptism was a rite in common use amongst the Jews before our Saviour's time, by which they were wont to admit proselytes into their religion, baptizing them in the name of the Father, or of God."

DR. HALLEY.

"Baptism existed amongst the Jews, and it was used by them to initiate the disciples they obtained from heathenism before Christ or John the Baptist came."

DR. ADAM CLARKE.

"Baptism—A rite among the ancient Jews, by which proselytes were received into the full enjoyment of the Jewish privileges."

"By the baptism of water a man was admitted when he became a proselyte to the Jewish religion."

ALBERT BARNES.

"Baptism was practised by the Jews in receiving a Gentile as a proselyte."

MILTON.

[It was] "the ancient Hebrew custom that all proselytes should be baptized."

MATTHEW HENRY.

"It was usual with the Jews to baptize those whom they admitted proselytes to their religion."

TOWGOOD.

"The ceremony of baptizing . . . was confessedly a ceremony perfectly well known and familiar amongst them [the Jews]."

"This Christian ceremony [baptism] undoubtedly had its origin and was borrowed from the Jewish law."

DR. MANT.

"Proselytes, thus purified and admitted into the Jewish Church by baptism, were said to be regenerated, or born again."

"To the proselyte from heathenism to the Jewish faith, baptism had been a death to his natural incapacities, and a new birth to the civil privileges of a Jew."

"The Jewish proselyte had been baptized with water."

THOMAS SCOTT.

"It became customary in the Jewish Church to baptize those who were proselyted to their religion from the Gentiles, both male and female, as well as to circumcise the male."

RABBI MAIMONIDES.

"Israel was admitted into the covenant by three things—namely, by circumcision, baptism, and sacrifice."

"In all ages, when a heathen was willing to enter into the covenant of Israel, and gather himself under the wings of the majesty of God, and take upon himself the yoke of the law, he must be first circumcised; and secondly, baptized; and thirdly, bring a sacrifice: or, if the party were a woman, then she must be first baptized; and secondly, bring a sacrifice."

KNIGHT (*Penny Cyclopædia*).

"Some early Jewish writers, whose testimony on such a subject is worthy of some regard, speak of it [baptism] as a custom of their nation from very ancient times."

BLACK (*Encyclopædia Britannica*).

"Baptism has been supposed by many learned authors to have had its origin in the Jewish Church; in which, they maintain, it was the practice, long before Christ's time, to baptize proselytes or converts to their faith, as part of the ceremony of admission."

"Grotius is of opinion that the rite of baptism derives its origin from the time of the deluge; immediately after which, he thinks, it was instituted in memory of the world having been purged by water."

DR. LIGHTFOOT.

"All the Jews assert, as it were with one mouth, that all the nation of Israel were brought into the covenant, among other things, by baptism."

CALMET.

"When they [the Jews] received a proselyte to their religion, they both circumcised and baptized him, affirming that this baptism was a kind of regeneration, whereby he was made a new man."

DR. ALFORD.

"When men were admitted as [Jewish] proselytes, three rites were performed—circumcision, baptism, and oblation; when women, two—baptism and oblation. The baptism was administered in the day time, by immersion of the whole person."

BEAUSOBRE AND LENFANT.

"Baptism was an ancient ceremony performed by the Jews at the admission of their proselytes."

"There were three ceremonies performed at their admission: the first was circumcision; the second was baptizing, which was done by dipping the whole body of the proselyte in water. . . . It is manifest from the Gospel that it was usual among the Jews to admit men to the profession of a doctrine by baptism; for the Pharisees do not find fault with John's baptism, but only blame him for baptizing when he was neither the Messiah, nor Elias, nor that Prophet. When, therefore, this forerunner of the Messiah baptized such persons as he disposed and prepared to receive him, he did no more than practise a thing that was common among the Jews."

(To be continued.)